Arch-Deacon *BOULTER*'s

CHARGE

TO THE

Clergy of the County of *SURREY*.

Arch-Deacon BOULTER's

CHARGE

A

CHARGE

TO THE

Clergy of the County of *SURREY*,

Deliver'd at the

Town of *GUILDFORD*, *Oct.* 11.

And at the

Burrough of *SOUTHWARK*, *Oct.* 25. 1716.

AT HIS

PRIMARY VISITATION.

1672-1742

By *HUGH BOULTER*, D. D.
Arch-Deacon of *SURREY*.

Publish'd at the Request of the CLERGY.

The Second Edition.

LONDON,
Printed by *H. Clark*, for TIMOTHY CHILDE at the *White-Hart* in St. *Paul*'s Church-Yard.

CHARGE

Reverend Brethren,

IT is not without ſome Concern that I meet this Venerable Aſſembly, in which I am ſenſible how many there are that might much better fill this Place, to which I have been by His Majeſty's Favour advanc'd. And I am the more diſcourag'd at entring on my Office, when I reflect on the great Learning and Abilities of my Predeceſſor, his thorough knowledge of the Eccleſiaſtical Law, his diligence in the diſcharge of his Poſt, his prudence and diſpatch in Buſineſs, and his fixt purpoſe and earneſt deſire on all Occaſions faithfully to ſerve the true Intereſt of the Church. Theſe ſhining Characters have moſt juſtly removed him to a ſuperiour Station in the Church, where his great Capacities and good Diſpoſitions will find a larger Field to act in, to our loſs indeed, but to their benefit over

whom he is plac'd, and to the Advantage of our Countrey to which he will be now able to do more Service, whether in his Dioceſe, in Convocation, or in Parliament.

But as his great Worth affrights, and diſhearteens me, ſo the Example he has ſet, whilſt in this Office, will excite and ſhew me the Method to purſue the ſame noble Ends with him, tho' in a low degree. And as I am ſure I am truly deſirous of advancing the real Welfare of the Church, and promoting the Publick Good, I hope with his Aſſiſtance and that of other my Superiors in more difficult Caſes, and the Information and Counſel of you my Brethren of this County in other Matters, not to be wholly wanting to either Church or State. I chuſe to mention them both together, becauſe every conſiderate Man muſt allow that they are as to Intereſt ſo interwoven with each other, that either the ſeparating them, or going to advance one to the Prejudice of the other muſt endanger both. And it has been the Artifice of the Enemies of either to repreſent them as inconſiſtent, and of ſuch who malign both to try to ruin both by ſetting them one againſt another.

There are thoſe on one Side that wou'd have the Church in its preſent Settlement eſteem'd dangerous

dangerous to the State: But certainly by our Laws and Conſtitutions it is plac'd in that juſt Subordination to it, that whilſt it's Members keep themſelves within thoſe Bounds mark'd out to them by our Laws both Eccleſiaſtical and Civil, they can only be ſubſervient to the Preſervation and Happineſs of the State, without any ways endangering it.

And on the other hand, there are Men of Evil Intentions, who repreſent the Church as oppreſt by the State, and wou'd make uſe of it as an Engine to overturn our Civil Eſtabliſhment, which cou'd they compaſs, it wou'd in the End effectually ruin our Church, that has hitherto been look'd upon as the great Glory and Support of the Reformation.

To this End we have had of late Years ſeveral Doctrines advanc'd to countenance, and ſet the Church on attempting to arrive at, an Independency on the State.

That the Church as to the Eſſentials of Chriſtianity is wholly exempt from all Sæcular Power, cannot be deny, *i. e.* It is not in the Power of any Civil Government to require any other Doctrine to be taught in the Church than what is contain'd in the Word of God, or to appoint any new Sacraments, or to aboliſh the old ones:

Becauſe the Terms of our Salvation can be eſtabliſh'd by God alone from whom we are to obtain it, and He alone can appoint the Seals of the Covenant who only can either promiſe or convey Grace to thoſe that uſe them,

But as to all Regulations that no ways concern the Eſſentials of the Chriſtian Religion, and that neither directly nor by neceſſary Conſequence evacuate the Deſign of the Goſpel, they may be made moderated or limited by the Civil Power. This is moſt certainly the Doctrine of our Church, in Virtue of which the Reformation was begun and ſettled here, and in Aſſertion of which the Supremacy of our Kings has been moſt fully ſettled by Law.

Now the Pattern our Canons propoſe to us in this Caſe is, that *of the Godly Kings of the* Jews, and *of the Chriſtian Emperors in the Primitive Church.* And as among the *Jews*, their Princes cou'd not alter any thing in the Worſhip appointed by the Law of *Moſes*, either abrogating the Sacrifices, or ordering them to be offer'd of another kind, or in another manner than was there written, becauſe that wou'd have been violating the expreſs Command of God; but they cou'd ſee that the Prieſts and Levites did their Duty, and cou'd make ſuch farther Orders as beſt ſecur'd the

the Obſervance of the Moſaical, and tended to promote Piety and good Order; ſo have our Kings the ſame Power in Things not determined by the Law of Chriſt.

And as the Clergy enjoy ſeveral Privileges and Powers, as the Grant of the Civil Powers, ſuch as cannot be pretended to be Eſſential to the Miniſters of the Goſpel, it is plain that the Power which grants theſe Advantages or Honours can as they ſhall think fit limit and circumſcribe their own Grants, and determine in what manner the Power and Juriſdiction by them given ſhall be exercis'd: Since every one is Maſter of his own Gift to beſtow it in what Meaſure, and on what Conditions he pleaſes.

That *the King is Supreme Governour under God in this Realm and all other his Dominions and Countries, as well in all Spiritual or Eccleſiaſtical Things or Cauſes as Temporal*, is what we have by our Subſcriptions moſt fully acknowledg'd. And this Supremacy of the King has not only been own'd and aſſerted by variety of Acts of Parliament, but moſt ſtrongly ſecur'd by the Canons, which are the immediate Voice of the Church, by inflicting the higheſt Penalty they cou'd, that of Excommuication on all who deny it. Can. 2. *Whoſoever ſhall hereafter affirm, that the Kings Ma-*

jeſty

jesty has not the same Authority in Causes Ecclesiastical that the Godly Kings had among the Jews, *and Christian Emperors of the Primitive Church; or impeach any Part of his Legal Supremacy in the said Causes restored to the Crown, and by the Laws of this Realm therein establish'd: Let him be Excommunicated* Ipso Facto, *and not restor'd but only by the Arch-Bishop after his Repentance and publick Revocation of those his wicked Errours.*

This is the Doctrine of our Church ratify'd by the most solemn Sanction; and yet such is the Perverseness of some Men, that they have on this very Canon lately pretended to justify a Separation from the Establish'd Church, grounded on the denial of the Doctrine of this very Canon, the denying, I say, the Power of our Princes to deprive Bishops on their avow'd Disaffection to the Government; which is a Case we have an Instance of in *Solomon* depriving *Abiathar* of the High-Priesthood, for having shewn his Affection to *Adonijah* his Rival rather than to himself, 1 *Kings* ii. 26, 27.

I shall just observe, that supposing the Intention of the Canon were what they wou'd pretend it is, yet cou'd it have no Effect, so as either to invalidate the Acts of one they wou'd have under Excommunication by this Canon, or to bring

bring any others into any Eccleſiaſtical Irregularity by holding Communion with him, except ſuch Perſon were firſt pronounc'd Excommunicate by a Competent Judge, and publickly denounc'd as Excommunicate to the Faithful; and that not only from the Practiſe of all Spiritual Courts; but the terrible Inconveniences of the contrary. For at this rate, the Succeſſion of our Orders from the Times of the Apoſtles muſt be wholly uncertain and precarious; becauſe among the many Canons in Ancient Times that declar'd the infringers of them *Ipſo Facto* Excommunicate, ſeveral were no doubt in corrupt Ages broken by many Biſhops, who Ordained and Conſecrated others after ſuch Infractions, and yet according to this Notion cou'd from that Moment confer no Valid Orders. And again, as other faithful Perſons, both Clergy and Laity, knowing nothing of their Crimes, and apprehending no Incapacities they were under, or any Danger that could be incurr'd by holding Communion with them, liv'd on in Communion with them, they muſt have unavoidably loſt the Benefit of all thoſe Spiritual Offices in which they joyn'd under them, beſides incurring Eccleſiaſtical Cenſures or Incapacities for thus holding Communion with Perſons Excommunicate. Which if we were to ſup-

poſe

poſe true, it wou'd be very hard to know at this diſtance from the Apoſtle's Time, whether there were any true Biſhop or Presbyter in the Chriſtian World, or whether there was any one Congregation of Believers that don't lie under Excommunication, or the Guilt of Schiſm.

Not to obſerve the great Abſurdity, that muſt follow from this, that Perſons who have learn'd what are the Terms of Salvation propos'd by God to Mankind in the Goſpel, and who ſincerely comply with them, ſhou'd after all be put out of the Covenant of Grace about Niceties not ſo much as hinted at in the Goſpel, and that will puzzle Men of great Learning, and Abilities to ſettle.

But really the Intention of this Canon was effectually to prevent any thing being ſaid or taught againſt the King's Supremacy in Eccleſiaſtical Matters, as is clear both from the Words of the Canon, and from the Hiſtory of the Church from the Reformation to thoſe Times, by which it appears that the Controverſy refer'd to in this Canon was about the King's Supremacy in Spiritual Affairs, deny'd by the Papiſts and aſſerted by the Proteſtants; and that this was what the Makers of this Canon had in View appears from their ſpeaking of this Supremacy as reſtor'd to the Crown, *viz.* From Papal Uſurpation,

tion, and *eſtabliſh'd in the Crown by the Laws of this Realm*, by which they evidently mean the ſeveral Acts of Parliament beginning in *Henry* the VIIIth's Reign, and made in the following Reigns to that Time. And what the Canon endeavours is to puniſh all impugners of this Spiritual Supremacy, all who deny this Power to be veſted in the Crown, or Perſon poſſeſſing the Crown, without in the leaſt medling with, or deſigning to decide, who had or had not a Right to the Crown of *England*, or any ways to determine which way it was to deſcend. And the King's Majeſty in the Canon muſt be as it is in all other Laws, not otherwiſe expreſly limited by the Words of the Law, the then preſent Poſſeſſor of the Crown, and whoever after him ſhou'd be in Poſſeſſion of the Crown, the Perſon own'd and acknowledg'd by the States as King of this Realm, and in whoſe Name, and under whoſe Authority and Protection Juſtice is adminiſter'd.

And it may ſeem a little ſtrange to have a Canon alleged in juſtification of their Schiſm by thoſe, who if we may judge of the Party by the Writings of their Leaders, are very uneaſy under the Supremacy of the Crown; and aſſert ſuch Doctrines as whoever aſſert, by the Letter of the Canon are certainly declar'd Excommunicate.

I ſhall not attempt to ſay any thing farther in Defence of the Regal Supremacy, after ſo many

abler Pens that have been employ'd in it; and the Work is the more needleſs, as I am ſpeaking to thoſe, who by their Oaths or Subſcriptions have acknowledg'd it.

But I muſt with great Sorrow of Mind, and Concern for the Breaches in our *Sion*, take Notice of the Growth of that Schiſm which has for ſome Time ſeem'd to have lain aſleep, but is now broke out with freſh Vigour, ſo that great Numbers are boaſted of as gone, or going off to theſe new Conventicles.

Every one knows there was a Schiſm ſet on foot after the Revolution, upon the Deprivation of the Nonjuring Biſhops, the Ground of which was laid on this, that Communion could not be held with a ſafe Conſcience with the Intruders, as they were pleas'd to call thoſe put into the vacated Biſhopricks by King *William*. But as the Controverſy was then manag'd by it's chief Defendants, there was reaſon to hope, that at the Death at leaſt of thoſe depriv'd Biſhops the Schiſm wou'd have expired of it ſelf: Since it was own'd, that if thoſe Biſhops wou'd have voluntarily relinquiſh'd their Biſhopricks to the Perſons put into them by the Government, the Schiſm wou'd have immediately been at an end, or if they wou'd have forbore appointing any Succeſſors to themſelves; at their Death, notwithſtanding the Juſtneſs of the Separation at firſt, the

the Cauſes of it wou'd have ceas'd of courſe, and room wou'd have been made for the Coalition of the oppoſite Parties, and their Re-union in the Church.

How far thoſe Men were acted with a true Charity for the Souls of Men, whom they ſuppoſed to be out of the ordinary weans of Salvation, by a Schiſm they cou'd ſo eaſily have put an end to, or what great regard they had to the Peace and Unity of the Church, to the preventting of which they have provided for a new Succeſſion of ſuppos'd Biſhops to prolong the Schiſm, I leave to any impartial Perſon to determine: And whether any great Hurt is to be fear'd from the Cenſures or Anathemas of Men who have continued a Separation that wou'd ſo eaſily have fell to the Ground, out of Anger and Peeviſhneſs, and Diſcontent and Differences about Sæcular Matters: To theſe I impute it, ſince it cannot be pretended that either the Eſtabliſh'd Doctrine, or Government, or Diſciple of the Church have been alter'd in any thing that cou'd juſtify a Schiſm ſince the Revolution.

The true Reaſon of that Schiſm was then very well known to be a Matter purely Sæcular, the placing King *William* on the Throne by the Convention, but the Party had then ſo much Modeſty as not to care to maintain, that a Separation in the Church cou'd be juſtify'd upon a Diffe-

rence in the State, and therefore choſe rather to put it on the Bottom of Lay-deprivation, a thing that had been practis'd at the Beginnings of the Reformation, without giving Offence, or occaſioning any Scruples in the Members of our Church.

But there is now riſen up a Set of new Teachers, who are more bold, and deal more openly with us, and own the Cauſe of their Separation to be our not continuing our Obedience to King *James* after his Abdication, nor paying it to his pretended Son ſince his Death; and that this may not ſeem, as it really is in it ſelf, a purely Temporal Matter, the Second Canon is brought in, by which we who have ſubmitted to the Government of King *William*, Queen *Anne*, and King *George*, are ſuppoſed to ſtand Excommunicate; tho' the Canon cannot with reaſon be thought in the leaſt to have any relation to the Controverſy between us and theſe Men about the Government.

In ſeems in Virtue of this Excommunication we are ſuppos'd to have incurr'd; all the Prayers we offer up are of no Effect, and the Sacraments we Adminiſter Null, and the People joyning with us in any Holy Offices, inſtead of reaping any Benefit by them, are plunging themſelves in Sin; and we, whilſt we hope we are with a good Conſcience diſcharging our Paſtoral Care, are increaſing our Guilt, and inſtead of winning

Souls

Souls to Chriſt, we are really every Day making them more the Children of Hell. This, according to them, is our State in relation to another World, and what they deſign ſhall be our State here they give us room to gueſs, when they tell us, that in virtue of this our Schiſm, we are incapable of any Eccleſiaſtical Benefice or Promotion, and that any Inſtitution we have had to ſuch is Void. Indeed in this they act very wiſely, by providing for themſelves, if the Day ſhou'd ever be their own, Vacancies of Preferment enough to ſatisfy their largeſt Ambition.

I hope theſe Things will raiſe in us all a juſt Indignation againſt Perſons who are pleas'd thus to treat us as Schiſmaticks, and to provide for us a Form of Confeſſion and Abſolution to admit us into the Catholick Church, and this for no other pretended Crime, but having ſubmitted to, and praying for thoſe Powers whom the Providence of God has placed over us, and who protect us in the peaceable Enjoyment of our Civil Rights and Eccleſiaſtical Privileges.

We find the Prophet *Jeremiah* directing the *Jews* to another Behaviour than theſe Men will allow in us, towards thoſe who had invaded their Countrey, and ſubdued it by Force of Arms; had ſpoil'd them of their Goods and Eſtates, and carry'd their Perſons away Captives to a ſtrange Land, *Jer.* xxix. 7. *Seek the Peace of the City whither I have cauſed you to be carry'd away Captives, and pray unto the Lord for it, for in the Peace thereof ye ſhall have Peace.* And

And St. *Paul* exhorts that *Supplications, Prayers, Interceſſions, and giving of Thanks be made for Kings, and for all that are in Authority*, 1 Tim. ii. 1. 2. And this the Primitive Chriſtians practis'd, by Praying for the *Roman* Emperours, without troubling themſelves about the Title they had to the Imperial Dignity: And this tho' they lay under a moſt heavy Perſecution from moſt of them. And ſhall we make Difficulties of Praying for our Governours plac'd over us by the Laws of our Land, for the Preſervation of our Liberties, and to reſcue our Church from that Ruin with which it was threaten'd juſt before the Revolution; eſpecially when under them Juſtice flouriſhes, our ſeveral Properties are preſerv'd, and the Church enjoys her Ancient Privileges.

Before the late Rebellion broke out, and whilſt it was ſtill on foot, we heard little of this Schiſm; the Hopes the Diſaffected had of Succeſs, and the Aſſiſtance they expected from too many that came to Church, made them eaſy with ſuch as took the Oaths and frequented the Publick Worſhip, the better to gain them to their Side, and I wiſh they did not encourage, at leaſt I don't find they any ways try'd to prevent the Oaths being taken even by them who eſteem'd them unlawful, that they might have the better Opportunity of betraying that Government they had Swore to. But ſince the Rebellion miſcarry'd, they have moſt induſtriouſly ſpread their Scruples about frequenting the Parochial Churches,

and

and have gone on forming ſeparate Aſſemblies of open and avowed Enemies to our Eſtabliſhment, that ſhall be ready as any Occaſion offers to join in the Ruin of our Government.

I wiſh ſome amongſt us that have too much careſs'd theſe Men, wou'd at length reflect, what Tools they have been made by them, and what Returns they have received for their Kindneſs from them, by being branded as Schiſmatical Teachers, and having their People eſpecially their greateſt Admirers drawn away from them: And that beſide the Indignity offer'd them, they would ſeriouſly conſider the dangerous Conſequences of ſuch a Schiſm, that rents the Church of *England* in pieces, muſt give ſo much Scandal to to the former Diſſenters, and ſo much Pleaſure to the Papiſts, and that is intended to procure the ſubverſion of our preſent Eſtabliſhment both in Church and State. It is time for ſuch Men to withdraw their Countenance from theſe Diſturbers, or if they think them in the right, it becomes them to act the honeſt part, and joyn with them in ſeparating from a Communion they eſteem unlawful. Here is no room left for Diſcontent or Ambition or Party to influence us to wink at an Evil ſo Dangerous and ſo Growing. Now is the time for us to make a ſtand, before the Infection has ſpred too far, and taken too deep Root. There is ſtill remaining in our People that Eſteem and Opinion of us, that if we wou'd ſpeak out, what we ſay might have it's weight: But if we hold our Peace, the Enemy is at

work

work to ſeduce our Flocks, and will repreſent us to them as in our Hearts of their Sentiments, tho' for ſæcular Intereſt we act otherwiſe than they do. And indeed what can our ſeveral Congregations think of us, but that we are groſs, ſelfiſh Hypocrites, wholly acted by Worldly Views, if when we have taken the Oaths to the Government, and in the Offices of our Liturgy continue conſtantly praying for it, we no ways endeavour to hinder a Separation from the Church on Account of that Government we have ſworn to and pray for.

Our Adverſaries have now put the Iſſue of the Schiſm on the Lawfulneſs of our ſubmitting to the preſent Eſtabliſhment; where it truly lyes. For he muſt be very weak indeed who imagines any Perſon ſeparates from our Church for fear of incurring Excommunication from the Second Canon; but their ſo doing is owing to that Diſaffection that has been work'd up in our People againſt the Government, by all the Lies, Calumnies, Miſrepreſentations, groundleſs Jealouſies, and falſe Terrors, that Ambition, Revenge and Malice can invent; and the People are firſt debauch'd from their Allegiance to the King, and in virtue of that brought to ſeparate from the Church.

If then we wou'd make a ſucceſsful Stand againſt this new Schiſm, it muſt be by inſtructing our Hearers in the Duty they owe His Majeſty, and the Submiſſion due to His Government: And if we wou'd but with an united Voice declare to the People what we

muſt

muſt think of theſe Matters, if we have in uprightneſs of Heart, and with a good Conſcience taken the Oaths, it wou'd go a great way towards ſtopping the Growth of this Separation.

How far this Diſaffection has ſpred, we meet with too flagrant Inſtances, in the Diligence and Pleaſure with which all Lyes about the Government are propagated, in the Perſonal Abuſes caſt on His Majeſty and his Family, in the frank Declarations of many for the Pretender, and in the Seditions Riots and Tumults we have ſeen in our Streets; on many of which Occaſions there has appear'd a Rage and Malice, that one can ſcarce think conſiſtent with the plain Honeſty, and good Nature that was formerly thought the Growth of our Countrey, but muſt have been rais'd and fomented by Popiſh Emiſſaries mingled amongſt us in all Diſguiſes and Profeſſions.

That our Diviſions and Animoſities ſhou'd be ſtir'd up from that Quarter, whoſe Work we are doing, whilſt we are tearing and rending each other, and thereby deſtroying our common Mother the Church, is not at all ſtrange: But that any profeſſing themſelves Proteſtants ſhou'd be as active and zealous as they in promoting ſo fatal a Work, is a Conſideration very melancholy, but too viſible to be deny'd.

But the Diligence and Zeal of our open Enemies, or pretended Friends, to widen our Breaches and weaken our Government, ſhou'd increaſe our Con-

cern, and awaken our utmoſt Induſtry to Counter-work their Deſigns, and repair the Breaches they make. And one of the ſureſt Ways by which we can do this, is by trying to infuſe into our People ſteady Principles of Loyalty to His Majeſty King *GEORGE*.

I ſhall not go about to enter into the Merits of that Controverſy about the Lawfulneſs of the preſent Eſtabliſhment; or to determine which of the ſeveral Grounds on which different Perſons have juſtify'd their compliance with our Settlement ſeems eaſieſt to defend, or can give the fulleſt Satisfaction to the Conſcience; but what I wou'd recommend is, That we wou'd endeavour to fix in the Minds of our People ſome ſolid Foundation on which they might ſafely proceed in their Loyalty, and ſo convince them of it's Truth, that they might come to a ſettled Perſuaſion of the Lawfulneſs of complying with the Government, and not remain in perpetual Doubts and Uncertainties. It is for want of this, I fear, the Jacobites have had ſo plentiful an Harveſt among our People, and make their boaſts of the Numbers they are likely to carry off from our Church.

There can be no Doubt, but as we are Miniſters of the Goſpel we throughly know the Sacred Obligation of an Oath, and as we have all taken the Oaths, in ſo doing we have acted on thoſe Principles that wou'd ſatisfy our People they might with a good Conſcience follow our Example in this Affair: And I don't queſtion but we retain that Senſe of the Bond

with which we have bound our Souls, as to be ready to bear all true Allegiance to King *GEORGE*, but we fall ſhort of the Allegiance we owe Him in our Stations, if we do not endeavour to diſpoſe our People to pay Him the ſame: And one great ſtep towards this wou'd be, if we wou'd in good earneſt diſcountenance all falſe and malicious Reports ſpread Abroad to render His Majeſty's Perſon and Government odious, and to create Jealouſies and Diviſions amongſt His Subjects. This is but a low degree of Loyalty, and yet wou'd go a great way towards allaying our preſent Heats.

Among other Seditious Rumours, the Adverſaries of our Conſtitution have made great Uſe, and to great Advantage, of an Outcry of the imminent Danger of the Church from the Government: This is barbarous Uſage of a Prince, who has at his Coronation ſolemnly ſworn to protect and defend the Church, and has by repeated Declarations from the Throne, and on other Occaſions, given us new Aſſurances of his doing ſo, without having done, or attempted, any thing to it's Prejudice ſince his Acceſſion to the Crown: And yet thus we uſe a Prince, whoſe Behaviour has always been ſuch, as to make his Faith eſteem'd the greateſt Security, by all Princes who have had any thing to do with him.

It would go a great way towards fortifying People againſt this falſe Alarm, if we wou'd acquaint them from which Side any great Danger to the Church muſt come; that in our preſent Circumſtances there is no Middle Choice betwixt King *GEORGE* and the Pre-

 tender,

tender; that the Pretender is an open profeſt bigotted Papiſt; that if he ſucceeds in his Deſigns, the Church is not barely in danger but certain of ruin; that the Popiſh Religion is ſuch as to permit no other where it has ſtrength enough to root them out with ſafety; that it allows of no Promiſes, no Oaths, no Stipulations to ſtand in the way of advancing that Church; that on the contrary it looks on all breach of Faith given to bring about it's Purpoſes as meritorious, where it is done for promoting the Holy Catholick Faith as they call their Errors; that to convert Nations to this, Maſſacres, Croiſadoes, Inquiſitions, Racks, Gibbets, and the moſt terrible Torments are proper and allowable Means; ſo that there is no room for the natural Goodneſs or merciful Diſpoſition of a Prince of that Perſwaſion to intercede in behalf of his heretical Subjects, where he has it in his Power to convert them by Force. Theſe things with the direct Oppoſition of Popery to the true Spirit of Chriſtianity, and the great Deſign of the Goſpel that of making Men ſincerely Holy and Virtuous, are what our People ſeem wholly to have taken their Eyes from, and to have baniſh'd from their Thoughts. Now it requires very little Reflection to know, that the Pretender never can be ſettled here, without the Aſſiſtance of a Foreign Force, as things now ſtand; and that when he has carryed his point with an Army of outlandiſh Papiſts, and has kill'd in the Field the chief Aſſertors of our Liberty, or driven them out of the Nation, he will have then no Meaſures to obſerve with

the

the remainders of our deluded People, but may begin their Converſion aſſoon as and in what manner he pleaſes; nor will there then be any Prince or State willing or able to aſſiſt us. Our Ingratitude to our Deliverers at and ſince the Revolution will diſcourage all others from attempting to help us: and that victorious Army that muſt have plac'd him on the Throne, if he ever aſcends it, will eaſily prevent or ſuppreſs all Struggles at Home, whatever Oppreſſions we lye under, or whatever becomes of our beloved Religion and Church.

Of the ill Deſigns of Popery both againſt our Religion and Civil Liberties, the Nation was ſufficiently ſenſible at the latter End of King *James*'s Reign; and in order to preſerve them both was the Revolution brought about, and to continue the Enjoyment of both to us and to our Poſterity has the Succeſſion to the Crown been limited to the Proteſtant Branches of the Houſe of *Hanover* by ſeveral Acts of Parliament both in the Reign of King *William* and Queen *Anne*.

I ſhou'd hope if we throughly convinc'd our People of theſe Things, and ſhew'd them on what Side the great Danger of our Church lay, and likewiſe reminded them of their Oaths by which they have either ſworn Allegiance to King *GEORGE* or abjur'd the Pretender, we might ſo ſettle their minds in true Loyalty to the King, as not to be ſhaken by every falſe rumour, ill grounded fear or malitious ſuggeſtion; and that inſtead of being drawn away by every trifling ſcruple from the Church in which they have been educated, nothing but

the

the ſhew of Demonſtration cou'd move them by any Separation to weaken the true Intereſt of their Countrey both in Church and State.

It might poſſibly have its influence on ſome who at preſent are drawn away by the Enemies to the Government, if we took Notice to them of the Hand of God, that has hitherto almoſt viſibly appear'd for His Majeſty, by infatuating the Counſels of his Enemies, by filling their Minds with Fearfulneſs and Cowardice, and by removing in the Moment they wanted them, thoſe on whoſe Aſſiſtance they depended in their rebellious Attempts. So that ſtruggling againſt his Government ſeems fighting againſt the Decrees of Heaven, and labouring to depoſe him whom God has Anointed, and made ſo ſtrong for himſelf. And thoſe remainders of Hopes they have been ſtill willing to keep up, are almoſt extinguiſh'd by thoſe Diviſions the ſame good Providence has rais'd amongſt thoſe Abroad, who were moſt likely to engage in the Cauſe of the Pretender.

And indeed as the Cauſe of King *GEORGE* is the Cauſe of the Reformed Religion in general, which muſt ſtand or fall, according to all Humane Means, as he is able or unable to ſupport himſelf; God ſeems to have taken the Matter into His own Hand. And we may hope that the preſent reſtleſs Endeavours of our Enemies to diſturb his Government, will prove the laſt expiring Effort of Popery to regain this Land, by that Proſpect there is of Proteſtant Succeſſours ſtill to Maintain and Defend our moſt Holy Faith in this Kingdom.

But

But I am ſenſible I am ſupplying thoſe with Conſiderations to diſpoſe the People to Loyalty, who, I hope are not without an Inclination, and cannot want Skill to do it in the moſt effectual manner. But I have been carry'd on beyond the Bounds I at firſt propos'd to my ſelf, by a tender Regard to the Welfare of our Church, which is in danger of being torn by inteſtine Diviſions, and by my Concern for the Happineſs of our Nation, which but for our unreaſonable Quarrels amongſt our ſelves, might be the bleſſed Abode of Peace and Proſperity, the Bulwark of the Reformation, and the Aſylum of the Oppreſſed.

And I doubt not but the ſame Love of our Church will likewiſe animate you all to endeavour to ſtop the Beginnings of this unhappy Schiſm founded in Jacobitiſm, and ſo manifeſtly ſerving the Cauſe of Popery; by influencing your reſpective Flocks to a willing Submiſſion to the preſent Eſtabliſhment, and making them ſenſible of the great Bleſſing of enjoying the true Light of the Goſpel.

I have little more to add than to exhort us all by the Goodneſs of our Lives to do Juſtice to the Holineſs of the Doctrines taught by our Church; and by a conſtant and regular Complyance with it's Rules, to recommend its Government and Diſcipline.

And I heartily wiſh, that laying aſide all Diſtinctions amongſt our ſelves, which have been ſet on foot, and are kept up by the Adverſaries of our *Sion*, we would follow the Things that make for Peace, and have a fervent

vent Charity for one another; this is the distinguishing Character by which our Blessed Saviour wou'd have his Disciples known, even by their loving one another; this is the best Commendation of the Religion we profess, and the surest Method of advancing the Prosperity of our Church.

And may we likewise by practising and promoting Loyalty to His Majesty King *GEORGE*, endeavour to extinguish the Seeds of this new Schism we are at present threaten'd with, and to deliver down safe to our Posterity those inestimable Blessings of the True Religion and Civil Liberty we have through so many Hazards receiv'd from our Ancestours.

FINIS.